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A SERMON

GIVING

A HISTORICAL ACCOUNT

OF

ST. JOHN'S CHURCH, GEORGETOWN, D. C.,

DELIVERED OCTOBER 17, 1843;

AND

AN ADDRESS

ON THE OCCASION OF THE

FUNERAL OF ABEL P. UPSHUR & OTHERS,

WHO LOST THEIR LIVES BY THE CALAMITY ON BOARD THE PRINCETON, FEB. 28, 1844,

AND ALSO A

FAREWELL SERMON

DELIVERED APRIL 7, 1844,

ON

HIS RESIGNATION OF THE RECTORSHIP OF ST. JOHN'S CHURCH.

BY REV. C. M. BUTLER,

LATE RECTOR, NOW OF GRACE CHURCH, BOSTON.

Proceeds to be appropriated to the support of the Parish Schools connected with the Church.

WASHINGTON:

J. AND G. S. GIDEON, PRINTERS.

1844.

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HISTORICAL ACCOUNT

OF

ST. JOHN'S CHURCH, GEORGETOWN, D. C.

"The Lord hath done great things for us, whereof we are glad."—Psalm cxxvi, 3.

This grateful exclamation of the Psalmist, my brethren, becomes us on this occasion. After more than four months intermission of our services, we are permitted, by the good providence of God, to meet again as a congregation in our enlarged, improved, and beautified edifice.

Gratitude to God that he has enabled us to bring this good work to completion, should fill our hearts. To the zeal of the vestry, who, feeling the necessity of larger accommodations for the stability and support of the Church and for the spiritual wants of the community, suggested the enlargement of the building to the congregation—to the ready response of the congregation to the appeal of the vestry, with a large, Christian, self-denying liberality worthy of all commendation, manifested by a subscription for the object which, taking into consideration the number and means of the contributors, is seldom equalled in amount—to the skill of the gentleman* who furnished the plan for the enlargement of the building—to the liberality and labor of the ladies of the congregation, who procured and prepared the furniture of the pulpit, desk, and chancel—to the unwearied and faithful diligence of the building committee,† and I may add, to the successful efforts of the builder‡ to render the edifice complete and commodious; to these, under God, do we owe it, that we are permitted to meet this morning, none of our number lost by death, in our pleasant and beautified sanctuary, hallowed by many sacred associations, and to realize "how amiable are thy tabernacles, thou Lord of Hosts!" Brethren, if our love be as large as our mercies, and our lives express in any good degree the gratitude which we owe, we shall be a devoted people!

*Capt. Geo. F. De La Roche, engineer and draughtsman in the Navy Department.

†Messrs. L. Thomas, A. H. Marbury, and John Waters.

‡Matthias Duffey, contractor.

A sketch of the history of this Church will show that the Lord hath indeed done great things for us, whereof it becomes us to be glad!

The records in possession of the Church of its past history, are very few and imperfect. Such as remain have been collected with great care, and rewritten with much labor by a member of the vestry,* to whose zeal and industry I am indebted for fair copies of every remaining paper having reference to the history of the Church, which is in its possession. Instead of the connected and minute detail which would be interesting if it were in my power to furnish it, I can give but scattered and unconnected notices of the past history of the Church, gathered from those incomplete records which remain, and from conversation with the Reverend Mr. Addison, for many years the respected rector of the parish, and with some of the older citizens of the place.

It is a pleasing circumstance with which to commence our reminiscences, that the first movement towards establishing an Episcopal Church in this place, was made by the Reverend Mr. Addison, with the concurrence and assistance of the Reverend Dr. Balch, a Presbyterian clergyman, whose memory is still warmly cherished in this community. The Reverend Mr. Addison was at that time settled in the parish of Broad Creek, Prince George's county, opposite Alexandria. Hearing that there were some Episcopal families in this place, he paid it a visit—was invited by Dr. Balch to hold an Episcopal service in his church, and encouraged by him to endeavor to organize an Episcopal congregation. This incident is in perfect accordance with the character which this venerated man left behind him for Christian kindness and liberality. Mr. Addison continued to visit the place and to hold services occasionally during the years 1794 and 1795. In the summer of 1796 the first effort, of which any record remains, was made to organize a congregation and build a church. Whether a board of trustees or a vestry was organized or not, does not appear. The only record we possess of this effort is a list of subscribers, whose contributions were to be applied "to building the walls and covering in a Protestant Episcopal Church in Georgetown." This paper is dated Au-

*Mr. John H. Offley. Besides the papers here referred to, others, it is believed, are in existence; and it is much to be regretted, that the efforts made to procure them have failed, as they are supposed to be most interesting.

gust, 1796, and contains 112 names, whose contributions, varying from $1 to $100, amount, collectively, to $1,500. A lot for the church, the one now occupied, was given by Col. Wm. Deakins. The subscription list is preceded by the promise to pay the amount subscribed, "for the purpose of building a Protestant Episcopal Church in the lot in Beatty and Hawkins' *addition* to Georgetown." From this expression it appears that this location was at that time beyond the limits of the town proper. The memory of one of our oldest citizens refers the chief agency in this movement to Mr. Wm. Dorsey and Mr. Plater. From causes which do not appear, but which may be conjectured to have been the difficulty of raising a sufficient amount of money, the building which was commenced at that time was carried up only to the first range of windows and remained in this situation until the year 1803. During this period the Reverend Mr. Addison held occasional services in this place, though with little encouragement to his hopes of completing the building.

The next record of which we are in possession is of a meeting of the citizens of Georgetown, in January, 1803, to take measures for renewing the effort to build an Episcopal Church. The minutes of this meeting commence as follows: "At a meeting of a number of the inhabitants of Georgetown, at Mr. Semmes' tavern, on Friday evening, 28th January, pursuant to a notice in the Washington Federalist, for the purpose of adopting regulations for building a Protestant Episcopal Church, Walter S. Chandler, Charles Worthington, and Walter Smith, were appointed a committee to inquire into the situation of the building commenced for that purpose, and to examine into the state of the accounts relative thereto, and to judge of the propriety of completing the same, or to purchase ground in any other part of the town, in their opinion most appropriate; to solicit subscriptions therefor, and to make all such contracts and agreements as may be requisite for carring into effect the object proposed." The committee were instructed by resolution to appoint a Treasurer, and to proceed to build a church as soon as sufficient funds for the object could be obtained. There are recorded the names of 154 subscribers, whose subscriptions amount to $2,500. Among the subscribers is found the name of Thomas Jefferson. The name of the Reverend Dr. Balch also appears as a subscriber. Another record states the whole amount of the subscriptions to have

been $4,245. Consequently aid from other sources and contributors, than those which appear on the remaining list, must have been received. That difficulties occurred in obtaining the amount required is manifest from a letter addressed by the Rev. Mr. Rattoone, associate rector of St. Paul's Church, Baltimore, on behalf of the trustees of this Church, to the vestry of Trinity Church, New York. The letter gives us an idea of the difficulties they had to encounter, and the importance of the enterprize, not only in reference to the spiritual interests of Georgetown, but of Washington also.

At that period there was no other Church at Washington than Christ Church at the Navy Yard. A part of the letter is here given.

"To the Rector and Vestry of Trinity Church, N. Y.

"Gentlemen: Having perused a memorial from the Trustees of the Church at Georgetown, at their request I am induced to certify that the statement they have given is perfectly correct. The exertions they have made, the difficulties they have encountered, and the great importance of the Episcopal Church taking a primary and superior lead, where at the seat of Government they are so divided, are considerations which I have no doubt will have their due weight when you shall take into view the facts they have stated. I should regret that from the very small number of Episcopalians residing in this place, and from the great sacrifices they have made to accommodate the poorer classes of the same society, they should not be able to complete the Church, and form the most respectable establishment.

"As Trinity parish gave so liberally to the church established at Albany, under the idea of that place being made the seat of the State Government, I am induced to hope, as no evil can result from the precedent, that they will extend their liberality likewise to the permanent seat of the General Government. It may tend greatly to restore order, to diffuse the principles of equal and just liberty, and to establish, with honor and distinction, a house of public worship, where the doctrines, discipline, and worship of the Protestant Episcopal Church may be taught in purity, and from this centre of the Union, be widely diffused throughout the United States."

Whether this appeal to Trinity Church was successful, does not appear. The building was commenced, covered in, and sufficiently finished for the celebration of public worship.

Early in 1804, the Trustees* advertised their want of a rector. In March they were visited by the Rev. Mr. Sayrs, of Port Tobacco parish. A meeting of the pewholders was held in April, at which he was elected rector, and the trustees directed to inform him of his election. He appears at once to have entered upon his labors. In May, 1806, there was a call upon the pewholders for one year's rent, or a sum equal thereto, to *finish* the church. It is this call which leads me to infer, that at the first occupancy of the church, it was not completed, but only made sufficiently comfortable to be occupied in 1804 and 1805. The church appears to have been in a prosperous state until the death of the rector in 1809. Few are now living here who have distinct recollections of this excellent man, but those few unite in paying a sincere tribute to his memory. A scholar, a pleasing speaker, a pious and humble minister, he was well qualified for usefulness in the then important position which he occupied. The character given of him in conversation by that lamented and distinguished man, Francis S. Key, esq., by whom Mr. Sayrs' epitaph† was written, impressed my mind with a deep respect for his memory.

*It appears from one of the papers, that the following gentlemen composed a board of trustees, viz: Wm. H. Dorsey, Chas. Worthington, Thos. Corcoran, Walter S. Chandler, and Walter Smith. Thos. Corcoran and W. Smith acted as treasurers.

†JOH : J. SAYRS,
hu : ecl :
Rector primus,
HIC,
(quo, Christi Servus Fideliter ministravit;)
Sep : jac :
Ob: 6 Jan: A: D: MDCCCIX.
Æt XXXV.

Here once stood forth a Man, who from the world,
Though bright its aspect to his youthful eye.
Turned with affection, ardent to his God,
And lived and died an humble minister
Of his benignant purposes to man.

Here lies he now—yet grieve not thou for him,
READER! he trusted in that love where none
Have ever vainly trusted—Rather let
His marble speak to thee, and shouldst thou feel
The rising of a new and solemn thought,
Wak'd by this sacred place and sad memorial
O listen to its impulse!—'tis divine—
And it shall guide thee to a life of joy,
A death of hope and endless bliss hereafter.

The marble which commemorates his fidelity, restored by the pious care of the vestry of the church, to a position which enables him being dead yet to speak, serves to remind us alike of the good example of him whose ashes sleep beneath, and of him, his parishioner and friend, whose affectionate and devoted spirit yet lives in the epitaph, whose words fall on the ear and on the heart with so sweet and solemn cadence! That marble also serves to preach to the preacher, as he stands in this place, an earnest exhortation, which seems to issue from the tomb, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest!" Oh! may all who speak in this place, reminded by that silent monitor, speak as in view of the hour of death, and of the day of judgment. "Storied urn and animated bust" may bear flattering memorials of the worth, and fame, and honor of the children of the world, but when truth guides the hand that writes the epitaph, no higher eulogy can be traced over the resting place of man, than this, that

"He lived and died an humble minister
"Of God's benignant purposes to man."

*In January, 1809, the Rev. Walter Addison was called to, and accepted, the rectorship of this church. At that time the church was as largely attended from Washington as from Georgetown, there being still no other church at Washington but Christ Church at the Navy Yard.

The memories of some of our older citizens recall the crowded attendance upon the services of this church at that period. No other records are possessed than those of the names of the vestry, and of the ordinary business transactions of that body, until the year 1811. That the church was in a most prosperous condition at that period, at least in reference to its external affairs, appears from a resolution of the vestry dated January 11, 1811.†

On motion, resolved, "That it is expedient to enlarge the church, and that a committee be appointed to solicit subscriptions, and that Mr. Gozler be requested to furnish a plan for the said addition to be built, together with his estimate of the probable cost thereof."

*Vestry in 1807—Chs. Worthington, W. Bowie, T. Corcoran, J. Mason, T. Plater, B. Mackall, P. B. Key, and Wm. Stewart.

†Vestry alluded to were T. Corcoran, treasurer; J. Abbot, secretary; T. Peter, J. Gozler, L. H. Johns, R Beverley, T. Hyde, F. S. Key, C. Smith, and J. Kennedy, wardens.

The plan failed, as we have been informed, from the double difficulty of raising the means, and of making the pewholders satisfied with holding the same pews, relatively more distant from the pulpit than before, at the same valuation. The incident shows how, even in a Christian congregation, little and selfish considerations sometimes oppose themselves to, and prevent great and permanent measures of improvement. We cannot but contrast that unsuccessful effort for enlargement, with the one in whose success we rejoice to-day, using the language of David, to express our joyful gratitude,

"The Lord hath done great things for us, whereof we are glad."

At that time the church was thronged to an overflow, with all who were most elevated in station and in wealth from the Capital; the pews in the gallery were rented at high rates, and to persons of great respectability; the street before the door of the church was filled with glittering vehicles, and liveried servants; and yet because means could not be raised for the enlargement, and a miserable selfishness could not be made to relinquish any thing for the sake of extending the privileges of God's house, the enterprize was abandoned. Now, with a much smaller and humbler congregation, on whom heavy burdens have rested ever since the re-opening of the church, not largely blessed, or shall we say *cursed*, with this world's wealth, but as their deeds have shown, rich in faith, with but little aid from without the congregation, the means for the enlargement of the church have been raised, and the work has not been prevented by the obtrusion of selfish and secondary considerations, and to-day we rejoice in its completion. The contrast strikingly teaches us to whom we *are*, and are *not*, to look for the extension of Christ's kingdom, and the honor of his name. I should do violence to my feelings, if I did not here express my sense of the noble and Christian liberality of the little flock among whom it is my happiness to minister. Looking above the human instruments, to Him who put it in their hearts to do honor to his name, to Him alone would I give the glory, and say in the grateful language of the Psalmist—

"The Lord hath done great things for us, whereof we are glad."

From this period until the year* 1817, the church continued in

*Vestry in 1817—F. S. Key, T. Hyde, L. H. Johns, W. Bowie, C. Worthington, C. Smith, T. Corcoran, and J. Abbot; and J. Howe and T. G. Waters, wardens. At a meeting of the vestry, Messrs. Bowie, Corcoran, and Abbot, were appointed a committee "to adopt such measures as they may deem proper to enlarge the church."

operation with but a moderate measure of temporal or spiritual prosperity. It appears from a resolution of the vestry, that the Rev'd Mr. Addison tendered his resignation of the parish, and that this resignation was accepted and acted upon by the vestry.

The resolution was in these words, "Resolved, that a rector of St. John's Church be appointed on Wednesday, 30th April, 1817, to supply the vacancy occasioned by the resignation of the Rev'd Walter Addison." Mr. Addison's resignation however did not take effect, and the vestry furnished him with an assistant. At a meeting of the vestry, May 13, 1817, we find this resolution, "Resolved, that the Rev'd Ruel Keith be appointed the assistant minister of this church for one year." On the 26th of April, 1818, there is again a record, "that the Rev. Mr. Addison was unanimously appointed rector of this church." At this time, the congregation of Christ Church was organized, and the Rev. Mr. Keith chosen rector of the church. From this period St. John's Church continued in a feeble and declining condition. In 1821, the Rev. Mr. Addison resigned the rectorship of the church, under the conviction that his usefulness had been much diminished, and that the parish might prosper better in other hands. He then took charge of Rock Creek Church and Addison Chapel, near Bladensburgh, and was succeeded in the rectorship of St. John's by the Rev. Stephen S. Tyng. Mr. Tyng remained in the parish from April, 1821, to April, 1823. There were but 11 families connected with the church when he assumed the charge of it, and when he left, the number had increased to 33. Mr. Tyng resigned the parish in 1823, and removed to Queen's parish, Anne Arundel county, Maryland. Mr. Addison was recalled in 1823, and continued the settled minister of the parish till 1827. During this period he was much afflicted with weakness of the eyes, which in the end became perfect blindness. Unable under this affliction, to continue his services effectively, he resigned the charge again in 1827. He was succeeded by the Reverend Mr. James, who had charge of the church, it is believed, between one and two years. Mr. James was succeeded by the Rev. Sutherland Douglass, who had charge of the parish about the same length of time. After the church had ceased to have a settled rector, the Rev. Mr. Addison, though perfectly blind, continued to hold an occasional service in the church till 1831, when it was finally aban-

doned.* *Abandoned*, did I say? If *this* had been all, it would have been comparatively well. Had it remained only open and deserted, so as not inappropriately to have borne the title of "The Swallow Barn," by which name I hear it was often called, even in such a deserted and neglected state, it would not have been altogether divested of sacred associations. As the pious member of the church passed by the desolated house of God, where himself or his fathers worshipped, he might then have applied to it, with something of mournfulness, the plaintive language of the Psalmist, "The sparrow hath found her an house, and the swallow a nest, where she may lay her young, even thy altars and thy tabernacles, O Lord of hosts, my King and my God!" But a feeling of holy indignation, or of conscious shame, must, I think, have filled his heart, when he saw it given up as the workshop of a sculptor! Yes, in this Christian community, a Christian temple was allowed to undergo the most shameful desecration, and they who had worshipped under its roof, and gathered about its sacred board, or in it been dedicated to God by baptism, passed it by, and saw the statues of heathen gods and goddesses as a sign at its portico, and heard the chisellings of the workmen, where the voice of prayer and praise was wont for years to rise,† and they suffered it to be so! I know not on whose heads the censure falls, but I should be unfaithful to my duty as an annalist, and a minister of Christ, if I did not designate such gross indifference to God's house as inexcusable and disgraceful. If, which God in his mercy avert, these walls should ever again be deserted and left without worshippers, may there be at least such a degree of godly jealousy for the honor of God's house left among you, brethren, who may linger last about its forsaken altar, as will lead you to level the edifice to the dust, rather than that it should again be subjected to such wanton desecration!

In the rapid sketch of the history of this Church, up to the period of its abandonment in 1831, names have been mentioned as identified with its fortunes which, no doubt, have called up many associations in the minds of some of those who hear me. Of the laity who were active in its organization, few remain among us. Of the cler-

*Vestry at this time—Dr. Chs. Worthington, Gen. John Mason, Messrs. G. B. Magruder, Thos. Peter, John Gozler, Clem't Cox, Chs. G. Wilcox, Wm. Stewart, Wm. Good, and Richard Davis, wardens; and F. Lowndes, register.

†The building was at this time occupied as a studio by Mr. Pettrich, the sculptor,

gymen who have been connected with this Church, some remain to this present, but others are fallen asleep. We have already spoken of him whose ashes sleep beneath this edifice. The name of the lamented Dr. Keith will call up fresher recollections. The impression stamped by that earnest and gifted man on this community will not soon be effaced. Alas! that the light which was so bright in its dawning and meridian, should have been so clouded at its setting. But let us remember that the sun, whose parting rays are so obstructed that they do not meet the eye, is, in itself, no less radiant, and departs in darkness from one horizon, to shine with more than its morning and meridian brightness in other climes. The Rev. Mr. Tyng is occupying a position of great responsibility, and exercising a ministry of eminent usefulness, in the city of Philadelphia. The Rev. Mr. James was successively an assistant of Bishop White, in Christ Church, and his successor in the rectorship. He died soon after Bishop White, deeply regretted, not only by his congregation, but by the Church at large. The Rev. Sutherland Douglass breathed forth his ardent and zealous spirit in a foreign land, where he had gone with the hope of restoration to health, "by strangers honored, and by strangers mourned." The venerable Mr. Addison is still living. Afflicted for many years with blindness, this truly humble and pious man has exhibited a meek and patient spirit, which gives evidence that the eye of his soul is open, and is fixed on Christ. "Patient waiting for Christ," are words which well describe his condition. Looking upon the venerable man, with his hoary head and placid countenance, which bears the marks of chastening, but not of tumult or discontent, his presence seemed to breathe forth the eloquent but unrepining complaint of the blind bard of Paradise:

> "Not to me returns
> Day, nor the sweet approach of even or morn,
> Or sight of vernal bloom or summer rose,
> Or flocks, or herds, or human face divine;—
> But clouds instead, and ever during dark
> Surround me, from the cheerful rays of men
> Cut off, and for the book of knowledge fair,
> Presented with an universal blank
> Of nature's works, to me expunged and razed,
> And wisdom at one entrance quite shut out."

Ah! brethren, these Churches, thus bearing on their silent walls the associations of the past, preaching to us the changes and

chances of this mortal life, admonish us, with an eloquence more than human, to prepare for that eternal world towards which change and chance inevitably impel us all!

Time allows me to give but a rapid sketch of the restoration of the Church to the holy purposes for which it was established. It is less needful to be done, because having been of recent occurrence, the circumstances of that history are familiar to those who hear me. With whatever indifference the desecration of the Church may have been generally regarded, there was one to whom, as he passed it in his daily walk, it was a pain and grief.* It became a subject of conversation among his family and friends. The idea of restoring it was suggested. The Rev. Mr. Peterkin, to whose early zeal and activity in its behalf this Church is much indebted, gave of his means, as well as his services, to the object. A zealous lady, to whose activity and zeal the Church is also under deep obligations, established a sewing circle of young misses, by whose industry $50†—the sum which had been paid for the Church by the gentleman who had bid in the building when it was sold for taxes—was raised for the purpose of repurchasing the dilapidated edifice. The gentleman‡ who had bidden in the building generously returned the money, and with it a title deed to the property. A fair was held in the latter part of 1838, the vestry re-organized, the Church rendered fit for public worship, and the Rev. Dr. Marbury's services obtained as Rector of the Church.§ Gradually—by

*Allusion is here made to Mr. Wm. G. Ridgely, the present register. The first action by the vestry towards reopening the church for regular services, was had on the 31st October, 1837, which resulted in the appointment of Messrs C. G. Wilcox, Wm. Steuart, and W. G. Ridgely, [the last not then a member of the vestry,] to investigate the fiscal and all other affairs of the church, and to solicit donations to repair and refit it for public worship, &c. &c.

†Miss H. L. Steuart, directress; and Misses Harriet B. Williams, Eliza Williams, Catharine Davidson, Eliza Davidson, Louisa J. Ridgely, Emily Ridgely, Anna Key Ridgely, Sophia M. Ridgely, Virginia Williams, Mary A. Harry, Harriet B. Harry, Elizabeth Harry, Mary E. Berry, Soloma Pickrell, Lavinia Lyne, Arianna French, Anna Morton, Mary Magruder, Nancy Beard, Ellen Pearson, Josephine Pearson, Sally Hanson, members. This association, the number of members being increased, subsequently paid over to the vestry of the church, a further sum of $375, to be applied towards its repairs, and for the procurement of a bell.

‡W. W. Corcoran, esq.

§Vestry—Messrs. J. Gozler, Dr. N. W. Worthington, R. H. Villard, F. Lowndes, W. G. Ridgely, Wm. Steuart, C. G. Wilcox, G. B. Magruder.—F. Lowndes, register. In order

untiring devotedness of the little flock, and by the christian aid and sympathy of the members of Christ Church, several of whom took pews in the Church to assist in its support—the building was furnished with all the conveniences which it possessed before its enlargement, and an income obtained for the support of its pastor. Since then you know its history. Dr. Marbury resigned the charge of the Church in September of '41, and its present pastor immediately succeeded him. It then numbered about 30 families and 35 communicants; at this time, it has about 60 families and 110 communicants. Since that period, as well as before, the Church has had reason to use the language of the Psalmist, "The Lord has done great things for us, whereof we are glad."

The brief history which I have given, and the circumstances under which we meet to-day, afford important lessons, which we can but suggest to your consideration:

1st. The ruin of the Church, in time past, speaks to us as a congregation, "Be not high minded, but fear." It is not for man to say, without divine warrant, of such an event, that it was God's judgment on the Church for its worldliness, lukewarmness, and faithlessness to the cause of Christ. This, however, we may say, that God's judgments are denounced against the lukewarm and worldly Churches. He who walketh in the midst of the Churches, and holdeth the stars in his right hand, declares of those who have become lukewarm, who have lost their first love, who have fallen into the impurities of licentious practice, or the delusions of licentious doctrine, that their candlestick shall be removed, and their star extinguished. "He that hath an ear, let him hear what the spirit saith unto the Churches."

2. The success which has attended this enterprize, teaches us another lesson. We are not to take the world's opinion as to what is practicable when we would do something for the cause of Christ. When the effort was made to restore this Church, and when the plan for enlarging it was suggested, in both cases the enterprize was judged visionary by men of the world. The Church is often made faint-hearted, and frightened out of her duty, by the ridicule of such men, and their oracular decision that her plans are vision-

to secure the services of a rector of the church, and provide $600 for his salary for the first year, *four* members of the vestry entered into a written obligation, binding themselves for fifty dollars each, one of the four agreeing to make good all the deficiency.

ary, fanatical, and unnecessary. Now, my christian brethren, I hope that you have learned to take counsel elsewhere than from them, as to what can be done, when you would extend the privileges of the Gospel. If we had listened to such wisdom, we should not this day have worshipped with grateful hearts in this our enlarged and beautified sanctuary. Let worldly wisdom busy herself about worldly things, and let us take counsel of heavenly wisdom when we are engaged in the work of Heaven. Henceforth, when we find anything needful to be done for the honor of God, the good of his Church, and the conversion of men, believe that it can be done, and resolve that it shall be done. You have every reason so to believe and so to do.

3. The success of this effort teaches us another lesson. It is this: we should show forth our gratitude to God, for such a blessing, by doing and giving more than ever for his service and honor. Are any disposed to say, "Now we have done so much, let us have a pause, let us have no more calls on us for subscriptions and contributions, let us rest?" To such, I answer "nay." On the other hand, as God has done so much for us, let us do what we can for those who have not the same heavenly blessings; let us give more largely than before to missions, schools, and to every object of christian benevolence. You have given this year much more largely than usual, (as I am happy and proud to say for you as your pastor,) and with great liberality. And now do you wish to be released from it? Why, brethren, I had hoped that the luxury of giving largely had just begun to be realized by you, and that you would not forego it. Let me ask you a few plain questions. Have you been, or do you expect to be, any less comfortable this year than usual? Have you been in want this year? Have you been less happy this year than usual because of giving more largely to the cause of Christ and of his Church? Nay, have you been any poorer? I do not believe that one of you can say you have. Then I will believe that one of the greatest blessings connected with the enlargement of the Church is, that it has shown you the luxury of saving and giving to a holy cause, and that it has taught you that you can give much, and be neither the poorer nor the less happy. My duty, then, is plainly to call upon you to continue to save and give, and, so long as I shall be with you, I shall not cease to do so. You are but stewards of God's bounty, and never are

you so happily occupied as when dispensing it in his service. Let, then, your mite go on its way to the destitute of this and other lands, bearing with it the message of salvation; let the poor about you rise up and call you blessed; let the Church of your love continue to receive your liberal contributions for all she needs; let not your dying hour be darkened by the consideration that you have withheld, from selfishness, or expended upon self, that which Christ claimed, and his spouse, the Church, needed for her welfare. And let not this duty be regarded by any one as, because a more external duty, little connected with our spiritual interests as individuals or as a Church. It is, on the contrary, one of the highest importance; it is a test of our profession; it shows whether or not we have given up all for Christ; it brings down God's blessing. To what was it that the great promise was made—prove me now herewith, saith the Lord, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room to receive it? It was in reference to this duty, too often regarded by christians who profess to be eminently spiritual, as Pharisaical and legal, and therefore held almost in contempt, that the direction was given: "Bring ye all the tithes into the storehouse, that there may be meat, and prove me *herewith*, saith the Lord." Brethren, by prayer, and by the consecration of yourselves and substances, another blessing like that which came down upon this place once before, shall visit us again. This house of prayer shall become the gate of Heaven to many immortal souls. May He to whose service it is dedicated ever be present here with his people! Thus, and thus only, will it be verified, "That the glory of this latter house shall be greater than that of the former."*

*Vestry at this time—Messrs. John Waters, J. H. Offley, John Hopkins, P. G. Washington, C. E. Rittenhouse, A. H. Marbury, L. Thomas, (treasurer,) W. G. Ridgely, (register.)—Messrs. Waters and Hopkins, wardens.

WASHINGTON, *March* 4, 1844.

REVEREND AND DEAR SIR: In communicating to you the sincere thanks of the Committee of Arrangements, for the truly eloquent and appropriate discourse delivered by you at the President's Mansion on Saturday, I am further instructed to convey the earnest wish of the Committee, that, with a view to diffuse more extensively, and to fix more permanently, the salutary impressions produced by this address, and by the awful dispensation of Providence which furnished the occasion for it, you will confer upon them, and upon the community, the further favor of furnishing a copy of your discourse for publication.

With great respect, very sincerely, yours, &c.

RICH'D S. COXE,
On behalf of the Committee.

Rev. C. M. BUTLER,
Georgetown, D. C.

GEORGETOWN, D. C., *March* 5, 1844.

DEAR SIR: It is a source of great gratification to me to learn that the address delivered by me on Saturday, at the President's Mansion, was, in the opinion of the Committee of Arrangements, calculated to produce a salutary impression on the public mind. As it was not written, I am not able at once to furnish a copy for publication, but will be able, I trust, by this evening or to-morrow morning.

With my acknowledgments to the Committee of Arrangements for their indulgent estimate of my effort to improve this dispensation, and with thanks to yourself for the kind terms in which it is conveyed,

I remain, with great respect, sincerely yours,

C. M. BUTLER.

RICH'D S. COXE, Esq.

ADDRESS

DELIVERED

AT THE PRESIDENT'S MANSION,

ON THE OCCASION OF

THE FUNERAL OF ABEL P. UPSHUR, T. W. GILMER, AND OTHERS.

Never has it been my lot to rise in a place of mourning under so intense and profound a conviction of the inefficacy of words to add any thing of impressiveness to that which the scene itself presents, as upon this occasion. Upon ordinary occasions of mortality, it not unfrequently happens, that the words of the speaker appear to be needed to convince us, even in the presence of the dead, that we must die; to make us realize the uncertainty of life, even when we stand before the most convincing evidence of the truth. But I do not feel that it is so here and now. In this instance, the fact of death, as known to all, itself speaks with awful and appalling eloquence. The dreadful catastrophe which produced the death of the distinguished individuals whose obsequies we celebrate, lives in the ineffaceable colors of horror, in the hearts of its paralyzed spectators, and of those who have listened to their recital. So sudden, so terrific, so like the lightning execution of a word spoken by the Almighty, was the dread catastrophe, that we stand before it, pale and quivering, and confess that "the Lord—the Lord, he is God!" The speaker's task is already done for him. There is the solemn argument and the touching appeal—there is the awful fact and its impressive lesson. It is briefly and simply this: "We must die, let us prepare for it." I know my friends, that in this presence of the honored dead, you confess the cogency of the argument, and feel the subduing pathos of the appeal. There is not one of us, who is not, for the time at least, made wise and thoughtful by this awful dispensation. By it, youth has been forced into the wisdom of experienced age. By it, a strong arresting hand has been laid upon the thoughtless, compelling them to think. By it, the gay have been made grave. The statesman, arrested amid his high

cares, has bent over the lifeless forms of those who were his associates but as yesterday, and as he dropped over them the tear of friendship, has felt and confessed the nothingness of renown. The Senator has paused in the responsible duties of his country's legislation, awed and solemnized by this sudden stroke of death. Giving to patriotism the hallowed spirit and accents of religion, he has uttered, in words of persuasive and lofty eloquence, lessons of the truest and purest—because of Heavenly—wisdom.* For the time at least, we all are wise, we all are thoughtful. God grant that we may be wise unto salvation!

The first circumstance in this fearful catastrophe which arrests our attention, is the elevated station of all its victims. I know that the true worth of a soul, in the eye of reason and of God, depends not at all upon its outward environment, but upon its moral characteristics. Nevertheless, constituted as we are, it does more powerfully impress us to see daring death climb to the summit of life, and at one fell stroke, bring down the loftiest cedars of Lebanon, than it does to see him pass his inexorable scythe under the lilies of the valley. As they are precipitated from their high elevation, the noise of their fall wakes a startling echo in the heart, and scatters around wide spread ruin. In our human weakness, we are apt to say, "if the lofty must thus fall, then how surely must the humble." Though there be no force of logic in the deduction, because all alike are mortal, there is yet a salutary impression for the heart in such natural reflection. But though such an event may add nothing to the proof that we must die, which does not exist in the case of the humblest child of mortality, it does most strikingly enforce this lesson, that "the glory of man is as the flower of grass, and that the fashion of this world passeth away." There are before us the lifeless remains of those of whom affection does not speak more fondly here at home, than fame speaks loudly and proudly of them abroad. One, who has held two elevated offices under the present administration with honor, and discharged their duties with high reputation and success, was crowned with every civic and social virtue.† ‡Another, citizen of the same State, called but recently to the high office which he occupied at the period of his

*See the speech of the Hon. Mr. Rives, in the Senate of the United States, on the day succeeding the catastrophe upon the Princeton.

†Hon. Mr. Upshur. ‡Hon. Mr. Gilmer.

sudden death, has been distinguished in the general council of the nation, and the political history of his native State. *Of him who sleeps by his side, we may say, that none knew him but to love him—so pleasingly were blended in him, the characteristic excellencies of his profession, with those which were peculiarly and strikingly his own. †Another victim of this awful calamity, a guest here, is well known in the councils of his native State. ‡And yet another, not forgotten because his remains, in obedience to the wishes of widowed love, are not here, has not only distinguished himself by his able services for his country at a foreign court, but has made for himself, by his singularly amiable and attractive character, a large and warm place in the hearts of his fellow-citizens at home. And now, of all this station, talent, and renown, this is the end—this the all! Oh, may I not say, *must* I not say, to the illustrious assemblage here gathered about the dead, with the respect which is due to their exalted station, yet with the fidelity which becomes the humblest minister of God, that if, forgetful of their responsibilities to Almighty God, forgetful of the necessity of preparation for existence beyond the tomb, they are in pursuit of fame or honor, as an end, as a substantial good, as a satisfying enjoyment, as the *enough* of their existence; must I not say to them, as the impressive lesson of this dark day, that they are in pursuit of a shining, illusive shadow, which lures them on to disappointment and to ruin! It is the child's chase after the rainbow—and when you shall fall panting and exhausted on the hill-top, where its base seemed to rest, the glory, to your eye, will have receded as far from you as ever, though you may seem to those below you in the distance, to be wrapped in its glittering radiance, as in a robe of glory. From yonder palls there comes to the men of station and renown this impressive lesson, "This world's glory is, at the best, but a poor distorted shadow of that which is real and substantial; and he whose heart is supremely and exclusively fixed upon the shadow, loses the reality. Seek ye the glory and the bliss of heaven."

Another circumstance of this calamity, which has not failed to arrest the attention of us all, is the awful suddenness of the stroke, and the appalling contrast exhibited between the mirth and happiness of one moment, and the terror and agony of the next. A few evenings since, this hall was lighted up and adorned with the flower

*Captain Kennon. †Colonel Gardiner. ‡Hon. Mr. Maxcy.

of the capital and country—its rank, its talent, its renown, its youth, grace, and beauty. The illustrious deceased were all here, with hearts beating with the pulses of health and of enjoyment, and with their well won honors clustering upon them. Now, they are *here*, and *so!* The next day saw them embarked with a large and gay assemblage in that wondrous ship, which seems to possess a conscious vitality, and to move over the waters at the pleasure of its own wizard will. In that vessel, freighted with rank, fashion, and beauty, consecrated for the time to purposes of festivity, as it glides over the sunny waters, with Death crouching in its awful den, ready to spring on those who dreamed not of his presence, I seem to see an affecting emblem of the life of pleasure, on which so many thoughtless ones embark, unconscious, as they glide over life's glancing waters, of approaching doom. And now, "all is merry as a marriage bell," as the festive bark speeds on—"youth at the prow, and pleasure at the helm." While some linger at the banquet, and some are listening to the song, these fated ones walk, smiling and unconscious, into the jaws of death. In the twinkling of an eye, on wings of flame, their souls rush into the presence of the thrice-holy, heart-searching God! My friends, I desire not to harrow up your minds by an attempt to recall the horrors that succeeded that dreadful and fatal explosion. I wish but to urge the the lesson taught by that fearful transition from merriment to wo—from the light laugh of hilarity to the wail of agonized and bereaved love. Is it wise, is it right, in a world where such things can be and are, to live as if they could not be and are not? Had you—I speak to those, especially, who were present, and to all who hear me—had you been thus suddenly summoned into the presence of a holy God, do you suppose you would have been ready to meet him? The question is not, as the heart's sophistry will endeavor to persuade some it is,—"was it, abstractly considered, right or wrong to be there?" It is a question far higher and more momentous. The question is this—Is the temper of your soul such, is its condition in the sight of God such, is the tenor of your life such, is your manifested regard to God's law such, as fits you to stand up without warning and without preparation before Him, who is of purer eyes than to behold iniquity? It is a fearful question. I know not what you are in the sight of God, but I know what awful sayings the word of my God contains. I remember that it asks this question, and

gives this answer: "Those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem, because they suffered such things? I tell you, nay; but except ye repent, ye shall all likewise perish." I remember the question: "How shall ye escape, if ye *neglect* so great salvation?" I hear coming from this dispensation, for many a careless one, this fearful declaration: "She that liveth in pleasure is dead while she liveth." Will any satisfy their minds by the resolution not again to place themselves in a scene of danger! Alas, my friends, we know not when we are in danger. We walk over slumbering mines. We dance on the brow of the precipice. There is never but a step between us and death. It is only because a forgotten God upholds us, that we draw our present breath. It is altogether of his mercies that we are not consumed.

An earthquake may be bid to spare
The man that's strangled by a hair!

A wiser and more solemn determination than to avoid supposed danger, is demanded of us all by this dispensation. Oh! may all here present, for whom the world has an absorbing charm, which makes them forget their God, listen to the awful lesson, delivered in thunder and flame, and blood and death, and wo and wailing, which God has addressed to this, alas! too gay, too giddy Capital!

Another circumstance in this catastrophe, which arrests all minds and moves all hearts, is the sorrow of the stricken and bereaved relatives and friends. It is, indeed, such a wo as a stranger intermeddleth not with. We would not rudely penetrate into the sacred sanctuaria of their sorrowing hearts. But we would—and find it the dictate of our hearts to do it—obey the scripture injunction which directs us to weep with those that weep. But that we know "Earth hath no sorrow which Heaven cannot cure," it would seem that their affliction is more than they can bear. If, at this dark hour, sympathy is soothing to their hearts, we can assure them that it is poured forth in full and flowing tides from the heart of this community—nay, from the national heart. If, at such a moment, earthly honors had any balm for wounded hearts, that balm would not be wanting. If—and here we speak without peradventure—if the prayer of pious hearts prevail with God—if the blessed influences of that spirit whose dear name is *Comforter*—have a soothing min-

istry for the stricken soul, they shall not be left uncomforted—they shall see "the bright light in the cloud." And as we think of the sufferers by this calamity, let us not forget the commander of the fated ship. It is a prayer in which I am sure every heart here unites, that that gallant and accomplished officer may soon again be restored to his country's service, and that he may be spared the unavailing bitterness of a too long, too deeply cherished, sorrow and regret.

And now, in conclusion, let us bear with us to the tomb another solemn lesson which this dispensation teaches us. It is a truth broadly and brightly written in God's word, that, for national transgressions, God visits, as a nation, their offences with a rod, and their sins with scourges. Sometimes he sends disaster and gloom over the people, and sometimes he strikes down their choicest rulers. In either case, it becomes a people, and a people's legislators and rulers, to humble themselves before God, that his wrath may be turned away from them, and that his hand be not stretched out still. Now, by this dispensation, from the highest officer of the Government, from the bereaved ruler of the nation, who, at one stroke, has lost his trustiest counsellors and his choicest friends, through many intervening circles, to the hallowed one of home, there is weeping, lamentation, and wo. I altogether read amiss the design of this dispensation if it be not to bring the people to a humble confession and abandonment of their sins; to teach our judges counsel, and our senators wisdom. Salutary, indeed, would be the effect of this dispensation, if here and now—and what place so fit, what scene so appropriate, what "hour" so "accepted" as this place, and scene and hour?—salutary, indeed, would this dispensation prove, if here and now, in the hearts of this embodied representation of the people of this country, there were breathed by all the silent vow to Heaven that they would exert their personal and official influence to secure honor to God's supreme authority, obedience to God's paramount law. If the resolution here be taken to promote, by influence and example, the observance of God's holy day, to check licentiousness and dissipation, and all the national crimes which cry out to Heaven against us, then would we see light springing out of the darkness of this dispensation. Then it would be seen how righteousness exalteth a nation. Then would God be the shield of this people's help, and its excellency. Then would it

ride upon the high places of the world's renown. Then we would have no need to fear, for the Lord of Hosts would be with us—the God of Jacob would be our refuge.

I will delay the last melancholy duties to the dead no longer. My prayer is, that we may pluck the plants of heavenly wisdom which will spring out of the graves of these illustrious men, and apply them to our health and healing, as individuals and as a people! And may God grant that this awful dispensation may accomplish that whereunto he sent it.

FAREWELL SERMON

ON THE

RESIGNATION OF THE RECTORSHIP OF ST. JOHN'S CHURCH.

Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.—II. Corin. iv, 14.

There are many future events which we anticipate with a confidence so unshaken as that they habitually interest our feelings and influence our conduct. There are many facts, yet future, which furnish as effectual grounds for action or emotion as facts past or present. The confidence with which we rely upon those events arises either from our own experience of their past uniform occurrence, or from the experience of others transmitted to us by authentic testimony. We believe that the sun will rise and the night darken over us, from our own past observation and experience. We believe that the night of a Lapland winter will be long and dreary, from the observation of others, confirmed to us by authentic testimoy. I know not that we believe the latter fact with a less hesitating confidence than the former. We would surely make it the ground of action on our part with as firm a reliance in its certainty as we would the expected fact that this evening's sun will set.

But my brethren, there is a great event yet to take place with inevitable certainty, which nevertheless, does not move the heart and influence the conduct of the great majority of mankind. That event is the resurrection of the dead. That it will take place, is a truth confirmed by testimony the most unexceptionable and conclusive. We have what can be proved to be the declaration of God, that "all who are in their graves shall come forth." Then we have testimony, impregnable, that it has been the uniform experience of the world that all God's declarations are fulfilled. Not more invariably has the sun risen and set, the moon waxed and waned, and the stars mustered in the evening sky, than all God's words have been accomplished. God declared that all flesh but Noah and his family should be destroyed; and the flood came

obedient to his word, and Noah and his family alone of all mankind were left. God announced that Sodom and Gomorrah, Tyre and Babylon, should be destroyed; and the fire and the sea, and war and time, have executed the words. Such is the case with regard to all his declarations. The world's experience is that, with as invariable certainty as the rising and setting of the sun, God's declarations are ever verified. He announces the resurrection of the dead; and the experience of all ages, that the Lord's word is steadfast, makes that coming fact inevitably sure. Now my brethren, upon a principle recognized and acted upon by all men, that the past uniform experience of others—an experience, the knowledge of which is conveyed to us by authentic testimony—is a sure ground on which to rest the belief of a coming event, the Apostle was authorized to use the confident language of the text. On mere human principles of belief, then, we are warranted to number the resurrection of the dead as among those future certainties which should influence our feelings, our expectations, and our conduct. We may mention together, as coming facts—some of which we anticipate from our own past observation and experience, others of which we look for from the well testified observation and experience of others, but all of which we expect with a certainty equally well assured—the setting of yonder sun, the shining of the now unseen stars, the mouldering of these now living bodies in the tomb, and their resurrection to eternal life or eternal death. Nay, it will be seen that, if there be any greater certainty of one of these facts than another, it is of the latter, which is of all most certain. Having, therefore, the same ground of confident belief in the resurrection of the dead on which men unhesitatingly rely in regard to other facts yet future, we can speak with great assurance, and believe with cordial confidence, and anticipate with profound emotion, that wonderful event. "*Knowing* that He which raised up the Lord Jesus shall raise up us by Jesus."

On this ground, therefore, we take our stand by the side of all mankind; and, as they believe that in the future the processes of nature will be as they have been—as they believe that heavy bodies will fall to the ground, and bodies lighter than the air will rise, because this has been in accordance with the uniform experience and observation of all time—so we call upon them to believe in the resurrection of the dead with a confidence as unshaken, be-

cause it has been the no less uniform experience of the world that God's promises and declarations have been verified. Nay, it accords with our own experience that his promises, with regard to the future, are fulfilled. He told us when we were in our sins, that if we would repent and believe, he would give us his holy spirit, and that our hearts should be changed from darkness unto light. We have, in our own experience, proved this promise to have been sure; and, having had evidence and experience of the greater promised miracle, the spiritual resurrection, we rest with perfect assurance in the expectation of the lesser miracle of the bodily resurrection. But why should we be so careful to prove that our knowledge of the coming resurrection is based on grounds as sure as those which men build belief upon with perfect confidence? It is enough that we have the word of our God, which stands forever. Having this, we have a ground of belief surer than the world's uniform experience from the day of creation until now. We fearlessly assert, and subject the assertion to the severest scrutiny of reason, that we have surer grounds on which to rest our confidence of the resurrection of the dead, than we have to expect the rising of to-morrow's sun. On what ground do we expect to-morrow's sun to rise? On this: that with invariable uniformity, since the world began, it has thus risen. But on what proof do we so confidently rely that what has been in nature will ever be? What assurance have we that the God of nature will not change the operations of some of his laws, or the order of some of those sequences which we call cause and effect? What if we have the assurance that the time is coming when they will be changed? We have, indeed, God's assurance that seed time and harvest, summer and winter, shall succeed each other. This appears to be an enactment that the cause of nature shall be uniform. But how long? Only until Christ comes to judgment. And when will he come? That is known neither to angels nor to men. The case, then, stands thus. Nature's laws will continue in uniform operation until the day of judgment, and when that day will be no man knows. The sun, then, will certainly rise to-morrow, and on all succeeding days, if the day of judgment do not come and turn it into darkness. There is an *if*, then, connected with the continued operations of the processes of nature, on whose continuance men so unhesitatingly rely. But when we have the word of our God, there is then no perad-

venture. Heaven and earth may pass away, but God's word cannot pass away. The position is sustained, that we have surer grounds on which to rest our assurance of the resurrection of the dead than we have to expect the rising of to-morrow's sun. We will not consent, then, to speak of the resurrection as a mere abstract conception of the mind. We will not dare to treat it as a picture of the imagination. We will speak of its coming with the most unhesitating assurance. We have, besides all the ground on which men confidently rely for the coming of any event in the order of nature, the steadfast word of God—the word which gives uniformity to the processes of nature—the word which stands forever. We would desire, then, on this joyful festival, to speak of the resurrection as if we felt beneath our feet the throb of the graves with the stirring of the sleepers; as if on our ear fell the sweet songs, and on our eye the pure shining, of the risen righteous; as if we saw the descending pomp of Christ coming with his angelic retinue to judgment; as if we could hear the blast of that trumpet which will reach the ear of every sleeper, though some be imprisoned in pyramid, or sepulchred in rock. We can consent to use no language, in reference to the resurrection of the dead, less confident than that of the Apostle when he speaks as "*knowing* that he which raised up the Lord Jesus will raise up us also by Jesus."

The fact announced in the text that God hath raised up Jesus, we have had occasion, in discoursing upon the creed, so recently to prove, that we shall here direct your attention to the propositions involved in the other statements of the apostle.

I. That God will raise up the faithful and believing by Jesus; and,

II. That he will present those ministers of the word, who have been the instruments of the change of sinners from darkness unto light, together with those who, by their instrumentality, have been won to God.

I. *God will raise up the faithful and believing by Jesus.*

1. In the scriptures the resurrection of the dead is sometimes attributed to the Father, sometimes to the Son, and sometimes to the Holy Ghost. In St. John's* Gospel we find this expression: "As

* John 5, 14.

the *father* raiseth up the dead and quickeneth them." In St. Paul's Epistle to the Phillipians* "the *Lord Jesus* is spoken of as raising our vile bodies. Again, in the Epistle to the Romans,† the resurrection of the Savior is attributed to the Holy Spirit. In these cases we are not to suppose that any one of the persons of the blessed Trinity is spoken of to the exclusion of the others. The resurrection is attributed to the power of God. When, therefore, the Father, Son, or Holy Ghost is mentioned, as each one is God, the resurrection may with propriety be attributed, as in the act of creation, to either and to each.

ii. Nevertheless, it is no doubt true that, in an eminent and peculiar sense, it is by Jesus that God will raise the dead. He is the resurrection and the life. It is by Jesus, coming in the clouds of heaven to judgment, that the dead, hearing the voice of his archangel, will arise. Jesus Christ, by his mediatorial work in man's behalf, purchased the right for man to rise again, after the irrevocable curse "thou shalt die," so far as his mortal body was concerned, had been expended upon him. Jesus Christ, by taking man's nature, became the principle of resurrection and the life, by which a new law of existence was imposed on human nature; so that man became capable of rising renovated from the tomb; so that what sank into the earth in weakness should rise from it in power; what mingled in the earth in dishonor, should evolve itself again from earth in glory. Finding then, that God hath raised up Jesus from the dead, and that in him as the second Adam, standing at the head of human nature, not indeed in priority of time, but in dignity of character and efficiency of influence, we are redeemed from the curse which had been brought upon us by the first; we may well speak as knowing that he which raised up the Lord Jesus will raise up us also by Jesus. And when we *know* it by a sober faith, resting on certainties assured, we find that all difficulties connected with the doctrine vanish. If it were but a familiar and experienced fact, in the present probationary economy, that the bodies of the dead rose again, it would, we believe, be far less wonderful to our minds than the resurrection marvels by which we are now actually surrounded. Why should we think it a thing incredible that God should raise the dead, when we daily look upon the miracles that are connected with the living? Wherein is the mystery

*3, 21. †Rom. 8, 11.

of the resurrection greater than the mystery of birth? What makes the fact that a human body, planted in the earth, shall, after an allotted period, lift itself, radiant from the dust of death, more wonderful than the familiar fact that the unsightly seed, mouldering in the earth, rises into forms of grace and beauty, and sends forth flowers clothed in loveliness and exhaling fragrance? What is spring but a yearly resurrection of nature from the grave of winter? With resurrection processes ever thus going on around us; with the word of that God which stands forever for an assurance, it is with the most absolute and joyful certainty that we speak as "knowing that he which raised up Jesus will raise up us by Jesus."

My brethren this blessed truth, that God will raise us by Jesus, causes a radiant resurrection in our hearts—where they have lain buried during the season of Lent—of the most animating thoughts, and the most joyful anticipations. We call to mind Christ's own refulgent resurrection from the dead, and receive his resurrection as a pledge of our own rising from the tomb. We take our stand by his body which rests in deep slumber, but which rests in hope. We see the stern, still, guard before the sealed up sepulchre. We feel the oppressive stillness of that momentous night, on which hang the proof of the Savior's mission, and, with it, the hope of a sinful world. The night wears on; no sound is heard within the silent hall of death. Shall the Jew triumph? Shall the sepulchre hold him? Must the work of a world's redemption, gloriously begun, be arrested in its progress and ignominiously defeated? In that breathless pause a world accursed waits its doom; God's truth and honor wait their vindication; heaven's inhabitants wait the signal to strike the harp and wave the palm branch. And yet no sound is heard within. I seem to see impatient spirit visitants pass the guard, and penetrate the rock, and gather with intense and tearful anxiety about the pale sleeper, beseeching him to rise. Saddened prophecy unfolds her scroll, and supplicates him for God's honor, that he would rise. Lost humanity kneels and lifts its passionate invocation, that he would rise. Mercy bends over him and beseeches him, for the sake of poor lost man, that he would rise. And now the hour has come; he rises from his sleep; he snaps the bonds of death by which it was not possible that he who is "the life" should be holden; with a countenance like lightning the angel descends and rolls away the stone from the door of the

sepulchre; the risen Son of God goes forth, conqueror over Satan, death, and hell! Prophecy triumphs; ransomed humanity adores; rejoicing angels sing. Oh! these are joyful thoughts, which bring with them no less joyful anticipations. As God has thus raised Jesus, he will also raise us up by Jesus. By the power of his resurrection, given to us through faith in Jesus, we can live in the full assurance that Satan shall not overcome us; that death shall not hold us; that hell shall not have us. When we shall be called to descend to the silent sepulchre, the hope, full of immortality, which has kept its place within, and sent its angel smile throughout our hearts, shall not be startled and frightened away by the fiends of fear and doubt which haunt the place of graves. That hope shall irradiate the sepulchre and exorcise the fiends. And beyond the tomb what scene of glory and of joy await us! Our bodies shall rest in hope. They shall rise incorruptible. They shall be immortal. They shall be endowed with power to maintain ceaseless activity, and to put forth inexhaustible and ever-growing energy. They will bloom in immortal youth. They will beam with the radiance which invested the Savior upon Mount Tabor; and when the nuptials of the glorified body and the purified soul shall be celebrated in the presence of the assembled universe, the spirit shall take up its eternal residence in its fit and resplendent temple. Then the heart will glow with love which knows no decay and no reaction. Then the mind will learn truth, never after to be discarded as error. Then all the faculties shall find full and satisfying exercise and enjoyment. Oh! how different is this prospect which lies before those whom God will raise with Christ, as his own ransomed ones, from that which stretches, vague, and dark, and peopled with unknown terrors, before the eye of the hopeless unbeliever who has no faith in the resurrection of the dead! The very point which, to the disciple of the Savior, is the commencement of the fruition of his hope and the termination of his fear, is to the unbeliever the end of his hope and the beginning of his despair. At the grave and gate of death, where, for the unbelieving children of the world, gloom, and doubt, and darkness gather, and present all onward visions, for the happy children of the resurrection, faith, and hope, and joy, concentre in their brightness, and radiate their beauty out upon the measureless tracks of an eternity of bliss! That God will raise us up; that he will raise us by the Jesus whom

we have loved, and worshipped, and served here on earth; that it shall be in a body changed from vileness into the likeness of his own glorious body. In these truths is found that which makes this a day for gratulation and for joy. Our Easter carol connects our resurrection with that of our ascended Jesus. "Christ is risen from the dead and become the first fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive."

II. *But at this time the heart of him who addresses you—needing some such blessed truth to support it in this parting hour—turns to the remaining assurance involved in the words of the Apostle, that God will present those ministers of his word who have been the instruments of the change of sinners from darkness unto light, together with those who, by their instrumentality, have been won to God.*

i. There can be no doubt that, in the resurrection, they who have known and loved each other here on earth, shall recognise and love each other, if they die in Christ, in their higher and better state of existence. It has been remarked, that even departed spirits in their intermediate state are plainly exhibited in the Gospel as known to each other. Our Savior informs us that many shall come from the east and the west, and the north and the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. To the complete fulfilment of the intention of this promise, it appears necessary that the persons here spoken of should know these Patriarchs. Lazarus, Abraham, and the rich man, are all exhibited in the parable as known to each other. Moses and Elias, though the one was a disembodied spirit, were known to the disciples in the moment of transfiguration. From these facts it is reasonably inferred that we shall know each other in the future world, and that the bodies in which we rise will retain their identity.*

ii. In addition to these well-founded and conclusive observations, in proof of this delightful truth, there are other obvious considerations which give it clear confirmation. If those who have known each other here on earth shall not again recognise each other in the resurrection, then will they be in a less perfect state of knowledge than that in which they now are found. But the future state is described as one of greatly increased and exalted knowledge. If

* Dwight's Theology.

they are not known to each other, we see not where is the secret of comfort in the exhortation of the Apostle under the loss of departed friends—and the words were surely meant for comfort—"Sorrow not brethren for those who are asleep, even as others who have no hope. For if we believe that Jesus died and rose again, even so those that sleep in Jesus shall God bring with him." Here they are not to sorrow, because sleeping in Jesus, God will again bring them with him. The point on which the comfort is suspended, is the fact that they will be brought with Jesus—a ground of comfort which involves of necessity the recognition of those thus brought by Jesus, by those who are bidden not to sorrow without hope. If separated friends, who die accepted of God, are not to know each other, we can discern no propriety or force in the language of bereaved David over his lost little one: "While the child was yet alive I fasted and wept, for I said who can tell whether God may be gracious to me that the child may live. But now that he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." It surely was not the thought of going to the grave, and there mingling his insensate dust with that of his departed child, which so cheered the heart of the bereaved father. No; it was the thought of so going to him, as again to fold him in his arms and again to press him to his bosom.

iii. But there is a portion of this subject to which my mind, impatient, hastens, that it may suggest comfort for a heart disturbed. There are several passages which seem distinctly to intimate that the tie between the minister of the cross and those who, through his instrumentality, have been called to a knowledge of the truth, shall not be broken by death, or by any event which effects their earthly separation. We have intimations, not dark or doubtful, that there shall be a peculiarly holy and intimate relationship between the risen and ransomed heralds of salvation, and the risen and ransomed who are his crown and his rejoicing. It is very comforting to find that one of the strongest and holiest of connexions formed on earth shall not only continue unbroken, but shall be bound by new and holier bonds in heaven. The pastor who has not labored in vain for souls, but through the blessing of God on his ministrations has been the means of turning many to righteousness, shall, as he rises from the tomb, not go unattended into the midst of the angelic company. He shall go surrounded by a retinue

more glorious than ever illustrated a hero's triumph or swelled a monarch's pomp. The Apostle in the text distinctly assures us that God, who raised up the Lord Jesus, should raise him up by Jesus, and present him with his Corinthian converts. That was the ground of his great consolation. And with this happy anticipation precisely agree his words to the Thessalonians: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled *rest with us*, when the Lord Jesus shall be revealed from heaven with his mighty angels." *Rest with us.* As St. Paul regards his presentation with his apostles as the ground of his comfort, so would he have them regard their rest with him as the ground of their comfort. And again, how does his pastor heart give to itself such expression, as the heart of every pastor responds to, in these affectionate words to the Corinthians: "We write none other words unto you than what ye read and acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are *ours* in the day of the Lord Jesus." In the day of Christ, i. e. the judgment day, the apostle would be conscious of the salvation of those who were then indeed not only to be recognised, but to be the cause of his rejoicing. And again, thus he speaks to the Thessalonians: "For what is our hope or joy or crown of rejoicing? Are not ye even in the presence of our Lord Jesus Christ at his coming. For ye are our glory and our joy." And again, to the Colossians his language is even less equivocal. Speaking of Christ he says: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." My brethren, these are precious declarations to a pastor's heart, saddened by the thought of separation from those he loves, and to those who feel that they owe to him the knowledge of the truth as it is in Jesus. They unequivocally announce that the joy, and glory, and crown of the minister of Jesus, are those whom he has been the means of leading into the way of life, and that he shall present them perfect in Christ Jesus. Taken in connexion with the text, these passages bring before our minds scenes of surpassing interest and of elevating comfort. They describe a grand and august presentation, such as was never enacted in the court of kings. It shows us God presenting the honored minister of his word to the celestial company, surrounded by the radiant troop

whom his ministrations won for Jesus; his heart and their hearts swelling with rapturous gratitude, and bidding them to welcome heaven's new inhabitants to "the innumerable company of angels," "to the general assembly and church of the first born," and "to the spirits of just men made perfect." And when God has thus presented them together to the society of the blest, that happy minister of the cross, with more than parental pride and fondness for the spiritual children whom God hath given him, is seen presenting them to their future brethren as *perfect* in Christ Jesus. Oh! the joy, the honor, the glory, of being a minister of Jesus, if so be that one be made instrumental in turning some to righteousness! Then shall heaven's harps ring, and heaven's voices rise loud and high to the praises of redeeming love!

My christian brethren, so manifestly does it seem to us to be revealed, and to be in itself probable and necessary, that this connexion of a ransomed spirit with the human instrument by which it is accomplished will be continued in heaven, that even if the evidence of the recognition of other friends were to be abandoned as insufficient, which it need not be, we should still hold on to the clear and blessed announcements of God's word, that the tie between the minister of Jesus and his converts is a tie for eternity. The soul must know itself to have been ransomed from the curse of sin by the cross, and from the power of sin by the resurrection of the Savior. It could not maintain its proper position, or exercise its proper duties, if it were not distinctly conscious that it was a soul redeemed from death and sin. That it retains such a recollection is manifest from the fact, that the new song in heaven is addressed to the Lamb that hath washed us in his blood. If, then, all the memories of its earthly relationship shall be effaced, and all its feelings of earthly affection dead, yet its spiritual history would remain in remembrance, and the spiritual relationships which powerfully affected that condition be stamped indelibly upon the mind and heart. We would desire, then, on this occasion, to see the relation of the minister of Christ to those among whom he ministers, in its true elevation and importance. We would see it as it rises in dignity and importance above all human ties of blood and kindred. We would trace it as it exists after death, in the region where the souls of the righteous rest in felicity; as it continues at the resurrection; as it is sustained at the judgment; as it is prolonged

throughout eternity. Oh! how it adds to the joy of this Easter festival, which assures us that God who raised up the Lord Jesus shall raise his ministers by Jesus, to be assured also that he will present them to the glad assembly of the blest, together with the people whose souls he has won for heaven!

My christian brethren, since in the providence, and as I solemnly believe at the call of God, I am this day for the last time to address you as your pastor, it seems to me that I can leave you with a heart less bowed down by sorrow at the thought of separation from those I love so well, than it would otherwise be, if I place before my mind and yours this cheering and animating truth, that God will present together his minister and those who through him have been won for Christ. Being unwilling to darken for you the joy of this festival by the obtrusion of my own feelings, in view of separation from you; and, in truth, being afraid to trust myself with their expression; desirous also of presenting to your minds the most cheerful view of the severance which is now to take place, I have occupied some of the services of the Lent season, with which they better harmonize, in giving expression to the more solemn reflections, warnings, and admonitions which the event properly suggests. For these reasons, I feel that we may properly appropriate all the comfort which this day, and this day's truth can furnish; a comfort, brethren, which be assured I greatly need. I see before me many, together with whom I hope to be presented by Jesus. God, as is his wont, magnifying the greatness of his mercy and his power by the feebleness of the instrument through whose presentation of the saving truth souls are to be awakened, has been pleased to connect the conversion of some here with my feeble ministrations. There are before me those—how inexpressibly dear to the pastor's heart such a time as this teaches him to feel, but admonishes him not to venture to express—there are those here, in connexion with whom busy memory calls up scenes and associations of the tenderest and dearest, as they will prove to be of eternal interest. I have stood by the sick bed of some, and heard their penitent confessions of past neglect of God; I have sat down with others in the home of bereavement; and, weeping with those that wept, I have pointed out the angel Mercy, coming with her balm to heal the wound inflicted by the angel Judgment; and they have seen her, and turned themselves to the Lord. Others I have seen, raised and

melted under the word of truth, coming to inquire how they might be saved, with the tear of penitence streaming from their eyes, and the prayer for mercy trembling on their lips. I have seen the old man in his waning strength, the strong man in his meridian vigor, the maiden in her loveliness, and the boy with the dew of life's morning on his locks, bow together in happy allegiance to the crucified. I have seen the hearts of the parents turned to the children, and the children to their parents, and all together turned to the Lord Jesus, and bound to him in an everlasting covenant. These are ties which never can be destroyed. These are indestructible bonds which are beyond the reach of all mutation. Time cannot corrode them; distance cannot loose them; death cannot sever them; hell cannot break them. And, brethren beloved, by those sacred ties; by the delightful fact that God will present us with you, we beseech you to continue steadfast in faith, abounding in love, and devoted in obedience. To each of you I would leave the parting word by which each may be reminded of duty, and quickened in obedience. To the vestry of the church I would say, continue to labor untiringly and assiduously for the church, chiefly intent on accomplishing, through its temporal, its spiritual welfare; and God will "never leave nor forsake you." To christian parents I would say, "Bring up your children in the nurture and admonition of the Lord, and in due season, if ye faint not, they will be prepared to be presented with you at the resurrection." To the Sunday school teachers I would say, "Patiently sow the seed, and with all perseverance continue instant in prayer for the young immortals of your charge, and in due time ye shall reap if ye faint not." To the members of the Bible class—ah, here the heart would linger over these young disciples who have been so faithful to the duties connected with the class, and growing so in the knowledge, and, as I believe, correspondently in the grace of God; to them I would say, "Go on in the study of the love of heaven, and the spirit and temper and heart of heaven shall be yours." To the congregation at large I would say—continue as, with great gratitude I say it, you have been in a good degree; continue zealous and devoted; uphold your pastor's heart and hands by faithful and punctual attendance upon his ministrations, and by heartily joining in his plans for the welfare of the congregation, and of others. Let no good work be wanting; let no good enterprise fail among you.

I pray you especially not to allow the schools which are connected with the parish to die—not to allow them to languish, as, through too little interest in them on your part, they have hitherto done. Let the cause of Messiah, and of the Bible and Tract distribution—the cause of colonization—of benevolent effort for the relief of the poor in your own town—let them all have a place in your affections, and experience the benefit of your liberality and your prayers. In a word, let all continue in every good word and work, and soon our great and glorious presentation together, to the company of the blest, shall take place. Oh! it seems to me that it will be among the highest joys of heaven—that which will be granted to the minister of Jesus and his spiritual children—to sit down together in the green pastures by the still waters of the better land, together to wander over the scenery of heaven, in converse upon the events of their earthly pilgrimage; together to trace how wonderfully God's purposes of mercy to their souls have been accomplished, and clearly to perceive, what we can but imperfectly discern at present, how the heart was gradually prepared for the truth, and how, when the heart was prepared for it, the truth was sent; how the very thought which the soul of the sinner needed was given to the preacher's mind, and uttered with unusual emphasis by the preacher's voice, and how it caught hold of, and became entangled in, and refused to be torn out of, the hearer's heart. And oh, as the wonders of God's merciful dealings with our souls are evolved, how, methinks, shall we interrupt the happy survey of the past, with exclamations of wonder and delight, and with the spontaneous lifting up of songs of thanksgiving for redeeming love! Sure at least, I am that to the pastor's heart, filled with love for the people of his charge, and with sorrow at the thought of separation from them, it is the most soothing thought connected with the resurrection of the dead, that he will be presented, together with those who through his instrumentality have been won to Christ, and that he will be permitted to recognise all the children of God by faith in Christ Jesus, to whom he has ministered on earth, and all others whom he loves, and share with them the unending felicities of heaven. It is this consideration which gives him heart to say—till then—only till then—farewell!

And here I willingly would close and say no more. But there are here many dear friends, for faithfulness to whose souls I must

hereafter give an account to God, to whom I feel bound to add a word of parting admonition. Knowing, with a certainty as assured as that they must die, that they must rise again; knowing that if they do not die in the Lord, they must rise to shame and everlasting contempt; remembering that now, in all human probability, I preach to many of them for the last time, Jesus and the Resurrection, and feeling, therefore, as if I were now about to go and give in to God an account of my ministry among them, how can I, in fidelity and love, do otherwise than leave with them a last fervent exhortation to place themselves under the power of Christ's resurrection. And oh, when I remember that the distinct decision to serve God has, not unfrequently, been made in this sanctuary at particular services; that here the prayer of faith and the vow of consecration have arisen which bound the soul to Jesus, and made him who breathed it a partaker of his resurrection, I cannot but entertain the hope, that even at this, the last hour of my ministry among them, some for whom I have prayed and labored, yet, alas, with but little fervency and faithfulness, may yet be my rejoicing in the day of Christ—that Jesus may present me with them to the society of the blessed. Oh, brethren let the decision for God now be made, that I may meet you on the morning of the resurrection, clad in the bright garments of a holy immortality, and that ye may be my glory and my crown. If ever a word for Christ has fallen from my lips which convinced, or convicted, or aroused, let it now work its appropriate effect in making you yield to the claims of Jesus. If you will not submit yourselves to the grace of Christ, you will bow and be blasted under the coming of his wrath. If you will not submit, then I see, in that scene which has so many thoughts for holy comfort, when contemplated in connexion with the faithful and obedient, only an occasion for thoughts of horror and of anguish, when viewed in connexion with you and your destiny. You too will rise. Your bodies will be immortal and undying, only that they may endure the burning of immortal fires, and the gnawing of undying worms. On that day you too may perhaps recognise and be recognised by your friends who died in Jesus. At least on that day you will know, that among the radiant ranks of the risen righteous, the light of whose lovely and lustrous presence will but bring out into more distinct hideousness the deformity of the children of hell—you will know that among the shining company that line the sky with light,

and circle the cloud throne of the King, are your relatives and friends—a father, a mother, a brother, a sister, a husband or a wife—and that you are about to be separated to the pollution and remorse of your own God-deserted spirit, and to the accursed companionship of fiends in the blackness of darkness, amid the weeping and wailing and gnashing of teeth, forever and ever! Brethren it need not be. It ought not to be. If it shall be, it will be because of folly without a parallel, of wilful depravity without palliation. With the sound of redeeming love falling on your ear—with the power of a risen Savior manifested in the midst of you—with the persuasive influence of the converting spirit waiting at your heart's door, it must not, must not be! As the last word of my ministry among you, I solemnly warn every impenitent individual in this congregation, that on whatever plea he is deferring repentance, he is now in a state of actual condemnation, and of prospective, and not distant, eternal damnation! I *protest*, in the name of his immortal soul—in the name of God, his creator—of Jesus, his redeemer—of the Spirit, his sanctifier—I *protest* against his self-wrought ruin! I invoke you, in the name of the triune God—in the Church where his spirit waits the issue—in the presence of the cloud of witnesses, who, invisible to us, wait with intense interest the decision of the soul for Jesus, as at the portal of the grave—in view of the resurrection you must share, and the judgment bar before which you must stand—I invoke you to give your soul to the God who made it, through the Savior who redeemed it. And this warning is my parting word with you. It is not the less affectionate, because it is admonitory and earnest. If, indeed, it were harrowing and startling as a glimpse of hell, it would be the more full of love for your poor cheated, ruined souls. God in his mercy grant, that when the separated ranks of the justified and condemned shall prepare, under the sentences of the judge, to depart, the one to their home of everlasting blessedness, and the other to the prison-house of everlasting wo—God grant that over the inexorable space that separates the righteous and the wicked, I shall not be compelled to send to you, nor hear coming from you, in the wild and piercing accents of despair, the word, which I now breathe with the fervent prayer that it may not be for eternity—*farewell, farewell!*

A SERMON

GIVING

A HISTORICAL ACCOUNT

OF

ST. JOHN'S CHURCH, GEORGETOWN, D. C.,

DELIVERED OCTOBER 17, 1843;

AND

AN ADDRESS

ON THE OCCASION OF THE

FUNERAL OF ABEL P. UPSHUR & OTHERS,

WHO LOST THEIR LIVES BY THE CALAMITY ON BOARD THE PRINCETON, FEB. 28, 1844,

AND ALSO A

FAREWELL SERMON

DELIVERED APRIL 7, 1844,

ON

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BY REV. C. M. BUTLER,

LATE RECTOR, NOW OF GRACE CHURCH, BOSTON.

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